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For "The Friend."

Parents and Teachers.

Much is spoken and written, in the present day, on the subject of education, in our own and other countries; and the Educational Society of Lyons, France, recently offered 400 francs for an essay to determine how far the want of success in children's education is due to their parents; and how far to teachers. Without attempting to answer this question for the French, or to consider our present system of school-education; which in the opinion of many tends to enfeeble the physical and mental powers; but taking things as they are, and assuming the object of education to be "first of all, to make a man a good member of society;" and that it consists in learning what makes a man useful, respectable, and happy;" it seems to me there can be no doubt that the many instances amongst us in which education fails to produce these desirable results, are mainly attributable to parents. For it is a truth too well established to require demonstration, that there are no influences so powerful as those of home in forming character; that the impressions children receive there, at a very early age, often give a lasting direction towards good or evil.

"The pebble on the streamlet scant,
Has turned the course of many a river,
The dew drop on the baby-plant,
Has crushed the giant oak forever."

Teachers may do much toward forming character when acting in conjunction with parents, but as a general rule it is only when the soil is properly prepared at home, that the good seed sown by them can be expected to prosper. Considering the subject merely in reference to the acquisition of knowledge at school, these influences are almost to act as powerful aids or barriers.

It has been said that when we enter a school-room, we see depicted before us in the children, the different families to which they belong, and that the reason why some children are so much like sieves, is owing entirely to the influence of home. This is very true; not only are the manners of children a reflex of those of home, but the want of discipline and carelessness prevailing in many families, greatly impede the work of education at school; such children do not expect to do any thing accurately, or to remember any thing, and consequently make little improvement. Improper physical habits, indulgence in cakes, candies, and other indigestibles—want of sufficient sleep, &c., often act as barriers in the acquisition

of knowledge. The intimate connexion between the stomach and brain, and the fact that if the latter is to be kept in working order, the former must be in a healthy condition, is not sufficiently considered either by parents or teachers.

As regards general intelligence, and correct speaking, there is no teaching so effectual as that of home. Intelligent intercourse between parents and children will do far more for the development of the latter, than any scholastic training. If correct speaking is practised at home, children will acquire the habit without the aid of grammar books, if not, what is taught at school is often of little avail. Even after spending several sessions at "boarding-school," and becoming familiar with grammar rules, the majority of such children on their return, slide back into the habits of the family.

But if the intellectual training of home is of so much importance, how much more so is the inculcation of those great moral principles which form the basis of all that is truly great and noble in character. If truthfulness and all the kindred virtues are not implanted there, the probability is that they never will be.

It is well known that the great men of the earth, those who have left the most enduring foot-prints on the sands of time, have not been wont to ascribe their power to the school-room, but to the influence of mothers, of superior moral and mental endowments. The late Dr. Nott, President of Union College, Skenectady, who died early in last year, at an advanced age, full of honors, "whose influence upon the young men of the country is beyond estimation," adds another illustrious name to the large number of such already before the public. His early life was spent in poverty, but the lack of school facilities was more than supplied by the instructions he received from his mother—a lady of excellent sense, fine culture, and exemplary character. To this best of teachers Dr. Nott was wont to ascribe whatever of success or excellence he attained in after years.

I would not underrate the influence of teachers, it is of the utmost importance that their example be unexceptionable, and that they constantly uphold a high standard in all things before their pupils. They may do much by watchful care, in preventing improper associations at school, but the establishment of correct principles at home, is a far greater safeguard even here. The indifference manifested by many parents in regard to the associates of their children, is surprising. Although we occasionally see a child, from whom evil seems to roll as dew from a cabbage leaf, yet there is no truer axiom than this, "Evil communications corrupt good manners." Therefore should parents watch.

"Mother, watch the little feet,
Climbing o'er the garden wall;
Bounding through the busy street,
Ranging cellar, shed and hall,
Never count the moments lost,—
Never mind the time it cost—
Little feet will go astray:
Mother, watch them while you may."

And let father watch too, do not leave all the

watching for mother. Much as has been said, and justly, on the influence of mothers in forming character; that does not exonerate fathers from their duties, and is it not too true, that "many fathers seem to think they have nothing to do with their children except to caress them and frolic with them an hour or two in the evening, until they are old enough to be assistants in work." Let fathers try giving a few moments to the mental and spiritual needs of their children, when they come in fatigued, it may be, with providing for their physical wants; let them seek to become acquainted with them: "to know their characters, their tastes, their tendencies, to gratify their innocent desires, to lop off their excrescences, to bring out their excellencies; to know them as a good farmer knows his soil, draining the bogs into fertile meadows, and turning the water-courses into channels of beauty and life." They will thus not only aid in the proper development of their children, and relieve the mother from a portion of her cares, but find the refreshment their own spirits need.

Yet before attempting to lop off the excrescences of their children, they must see to it that their own are *lopped off*. Parents must be what they would have their children to be. Precept will avail nothing unless enforced by example. Children, and especially little boys, are disposed to think their fathers perfect, and to copy them in all their peculiarities of manner, as well as graver faults. It is useless to correct a child for an improper habit, if he can reply, "Father does so." A fault of manner may seem to some a little thing; but that which has power to annoy others is not a little thing. How often have the influence and consequent usefulness of worthy individuals, been lessened or lost from this cause. Civility is said to cost nothing, and buy every thing; but it costs a great deal for one who is habitually uncivil, to break the spell wherewith habit has bound him. "Gentleness in society is like the silent influence of light, which gives color to all nature: it is far more powerful than loudness or force, and far more fruitful." Politeness has been aptly compared to an air cushion, which, though it seems to contain nothing, eases the jolts of life wonderfully; yet where is it to be learned if not at home; and where is the practice of it more beautiful or more needful?

A late writer on the subject of early training says: "What was most valuable in my home education was unconscious infiltration from a good home atmosphere. This is an influence of incalculable importance, a thousand times outweighing all the schools. It is that for which God established the family; the one single, possible, real and efficient means of well bringing up the young. And whatever shades of repression, misunderstanding, ungeniality, restraint, may have sometimes troubled me, still I constantly feel and fully know that that pure, calm, quiet, bright, loving, intelligent, refined atmosphere of my home, silently and unconsciously penetrated and vivified my whole being."

Another writer says: "Plenty of affection and a pure high example at home, careful training in

what is necessary for after life to know, and then wholesome neglect."

Doubtless there is a wholesome as well as unwholesome neglect, as there is a wholesome and unwholesome restraint. No restraint can be wholesome which stifles the affections. There is nothing so fearful as the hardening of the heart; and nothing so painful to witness as the commencement of this process by the injudicious treatment of parents. The hearts of children crave love and sympathy, and if they fail to find these at home they will seek them abroad, and it may be in improper channels. Therefore it is of the utmost importance, that while seeking to restrain, parents should bind their offspring to them by love. Home should be made attractive by every means consistent with our profession, that it may be a shrine hallowed by cherished memories, to which the heart can make pilgrimage in after years, and "no stranger intermeddle with its joy."

It is only when parents and teachers co-operate in their labours, and experience the subjugation of their own spirits before attempting that of others, that the work of education can be carried on satisfactorily and profitably; and amid the many discouragements that beset their paths, both have need to remember and practise the oft quoted injunction, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this, or that, or whether both shall be alike good."

The conscientious teacher must be in some sense a philanthropist: looking not to the present for reward; and great as the agency of such undoubtedly is in forming character, parents should ever bear in mind that it is not from the school-room but the fire-side, that the most powerful influences go forth, to act upon society for good or evil; influences affecting not only the present but future generations; and, in many instances, not bounded by time.

For "The Friend."

Memoranda from the Port-folio of Elizabeth Bacon.

(Continued from page 330.)

Under a lively sense of the great value of the immortal soul, E. Bacon was not only concerned that her own great work might keep pace with the day, but she was also led into tender solicitude and concern for the everlasting welfare of others; and at times felt her mind drawn to address counsel or exhortation to them. The following are extracts from such letters, viz:

"11th mo. 19th, 1862. Will ——— accept this little offering from one who often has at heart the consideration of the welfare of thy poor never-dying soul, with desires for thee, that the blessing of the God of peace may be thy portion. Oh! thou hast had many trials through thy life, and doubtless mercy was mingled with the cup as well as judgment, for the chastisements of our kind Father in heaven are in mercy as well as in judgment. Then 'seek ye the Lord while He is near, call ye upon Him while He may be found.' Oh! give heed to the warning voice, and now come let us close in with the offers of His Divine love and mercy, before the day of His judgments is passed over from us. 'Return unto me and I will return unto you, saith the Lord of hosts.' Yes, He waits to be gracious. Then, while it is called day, let us work, 'for the night cometh when no man can work;' and like the wise virgins let us be found ready with our lamps trimmed and lights burning, for we know not the day nor the hour—time to us is very uncertain, and the prayer of my heart for thee is, that thou may know a foundation established upon the Rock of Ages, a secure retreat against which an host of enemies cannot

prevail—against which 'Satan with all his armed band' can never enter. Watch and pray, 'pray that ye enter not into temptation.' For the good Shepherd of Israel is ever near to us, and as we are willing to seek and serve Him, and draw near unto Him, He will be our help and strength. Oh! let me entreat thee to give heed to the gentle voice, the manifestations of His Holy Spirit within thy heart, and this will be thy teacher and thy guide, and will lead thee in the way of everlasting life, as thou art concerned to keep near unto it. 'Delight thyself in the Lord and he shall give thee the desires of thy heart;' 'acknowledge Him in all thy ways, and He shall direct thy paths.' Oh! ——— I have long felt a deep interest in thy present and everlasting welfare, and may thou experience the Divine preservation to be thy strength and help on every hand, is my fervent desire for thee. For His saving Grace is sufficient for thee and for me and for us all."

[Without date.] "How is thy dear ———'s health? Truly varied is our lot here on earth. But there is much truth, as well as consolation in the poetic effusion, 'All, all is known to Thee.' May her 'inner man' be renewed by Him of whom it was said, 'In all their afflictions He was afflicted;' and may the affliction meted her, which is, comparatively, but for a moment, work out for her, through the faith and patience dispensed, 'a far more exceeding and eternal weight of glory,' and then in the end what will it be?"

"My love to her affectionately."
"There seems much for me to learn yet. One would suppose a plant of 'such a climate of changes' would by this time have become suited to each, as they in turn roll round. Oh! when will self be laid low, humbled as in the dust; this is what is needful for me, and I dare not repine at one blast of adversity, for all assured I am, that it is all for the best come what will, if we can only always be enabled to feel it so—for truly have we not felt that mercy was mingled with judgment in our cup of trials. The remembrance of past and unnumbered blessings is often cause of humble rejoicing with this poor, unworthy one, and such I also believe are thy feelings. Oh! may we press on for the prize which awaits all the seeking ones, united in that which is more precious than anything else, with an interest in the great work of preparation for an inheritance amongst the just of all ages; may we be found true helpers to each other in every way, which (may I say) I believe is our earnest endeavor, and I trust, though unworthy, we are numbered amongst a little band who are striving for the crown of life immortal."

"3d mo. 1863. I have often been led to view in wonder and admiration, the beautiful order and harmony of the works of the outward creation, and thereby to compare this harmonious agreement with the works of the children of this earth, so at variance with one another. These are times in which my feelings are often in this language, 'My ear is pained, my soul is sick with every day's report of wrong and outrage with which earth is filled.' Oh! the sufferings from this horrid war; sad and heart-rending the condition of our once highly favored land, now plunged into this inhuman, desolating scourge. May it prove a time, that, when the Lord's judgments are in the earth, the people will then learn righteousness, and come to live more in unison with the blessed precepts of the Prince of peace. Oh! may the outpourings of His love and light Divine, be renewedly extended to the children of men; humble them, and cause them to return unto Him with their whole hearts, and in His own good time may He put forth a hand to stay the scourge."

"17th. Our aged friend, R. C., departed this life on the morning of the 14th. To-day her remains are to be interred. Thus, one by one, our friends are called from works to rewards, but if it is in the language of 'Well done thou good and faithful servant, enter thou into the joy of the Lord,' there is cause to turn from mourning the departure, and rejoice in their happy release from this tribulated life."

"30th. Thou inexhaustible Fountain of a good, feed me with thy spiritual food, and give me of thy spiritual drink, to strengthen, nourish and refresh my longing soul."

—"How often a portion of scripture sweetly brought to my remembrance on first awaking in the morning. I feel it a favor to be enabled to enjoy these promises."

Count Bismarck.—A German paper thus describes the appearance of Count Bismarck in the North German Parliament:

"He usually enters the Chamber a short time after the debates have opened, bows shortly to the president, and then sits down on the ministerial bench, where he occupies the first place. His neighbours on the right, who are mostly general nobles, and high officials, rise when he comes to take his seat, but their example is scarcely ever followed by the Poles and Catholics, who sit on his left. His speeches are very uncouth in style, and his voice is sharp and grating. When excited, he loses the thread of his discourse, and not unfrequently commits faults of grammar and construction. At the same time there is an epigrammatic incisiveness in his short, sharp sentences, and a picturesqueness of expression in his style, which go far to redeem his oratorical defects; and if the form in which he clothes his ideas is somewhat harsh and repelling, there can be no doubt as to the value and effect of the ideas themselves. His speeches are full of deep thought, of far-reaching political insight and of statesmanlike views. His wit, too, is very remarkable, and his slashing effect has been felt by many an antagonist, to his cost. He is very sensitive to attack, especially since he has been suffering from his present nervous disorder, and his late altercation with Herr Von Munchausen, the Hanoverian deputy, is said to have brought on an aggravation of this complaint. In the North German Parliament he invariably appears in the uniform of an officer of the Landwehr cavalry, while in the Prussian Parliament he attended in ordinary civilian dress—a fact which has given rise to much speculation among the quidnuncs of Berlin."—*Lat. Paper.*

Selected.

This day the meeting for business was opened, and though their manner of transacting it was not quite like ours, yet I had to believe the unity of the spirit was one and the same as in our own Yearly Meeting; so, although there is a diversity of gifts, all centre in one spirit, manifesting without any shadow of doubting that there are, agreeable to scripture declaration, but one Lord, one faith and one baptism, presiding over the whole universe. Well assured I am, that wherever the one glorious Lord is reverently feared, the one faith in His everlasting power felt, we are the favoured to experience the efficacy of the one saving baptism of the Holy Ghost. Thereby we are centred into a oneness of soul, and can, with the voice of one man, give all the glory, praise and renown unto the one universal Lord of all. Oh that all who love the outward name amongst us a people, may come to the enjoyment of the inward life and power!—*M. R.*

For "The Friend."

The Correct Use of Words.

The Dean of Canterbury, a few months since, delivered a Supplementary Lecture which he ended, "More about the Queen's English." His marks on a number of doubtful or disputed points may be read with interest. A few of his observations will probably be acceptable to our readers. They are mostly given in answer to questions suggested by correspondents. He says:—

"I am asked whether an expression which I had used 'the first foundation of an institution,' is or is not right, seeing that an institution can have but one foundation? The reply is to be sought in the general use of expletive, *i. e.*, superabundant words, together with others which already press the meaning required. Thus we have, 'that they would consider their latter end,' when 'their end' would, strictly speaking, have been sufficient. Thus also we say, 'the utmost of the earth,' 'the first beginning of creation,' 'an expletive prefix in each case tending to give precision and emphasis, and showing that it is on the fact reasserted by it, that the stress of the sentence is laid.'"

"It may be hard to assign exactly the difference between 'oldest' and 'eldest.' Whatever it may be, it is clearly matter of idiomatic usage, and not derivable from any distinction in the words themselves. But that there is a difference, is in a moment be shown. We cannot say 'Methusaleh was the eldest man that ever lived;' we must say, 'the oldest man that ever lived.' Again, it would hardly be natural to say, 'his father's oldest born, if we were speaking of the first born. If we were to say of a father, 'He succeeded by his oldest son,' we should convey the impression that that son was not the eldest, the oldest surviving after the loss of the eldest. And these examples seem to bring us to a kind of light into the idiomatic difference. 'Eldest' implies not only more years, but also priority of birth; nay, it might sometimes even be independent of actual duration of life. A first born who had an infant was yet the eldest son. If all mankind were assembled, Methusaleh would be the eldest: but Adam would be the eldest, of men. Whether any other account is to be given of this is in the caprice of usage, I cannot say, but must leave the question to those who are better versed in the comparison of languages."

The same correspondent who proposed the question also asks, why we say 'contemporary with,' but a 'contemporary of?' The answer to this is to be sought from a different source. In 'contemporary with,' the 'with' simply carries on the force of the preposition 'con' or 'cum,' with which the adjective is compounded. But where the adjective is made into a substantive, it then must be connected with other substantives by the ordinary preposition 'of,' indicating possession or relation.

A somewhat similar change takes place when substantives which may be used predicatively are used indicatively. Thus we say 'neighbour to him,' but, 'a neighbour of him,' or, as we commonly express it, 'of his.' If we keep the same position in the two cases, the phrase does not mean the same meaning. 'He is neighbour to him,' means 'He lives near him;' but 'He is a neighbour to him,' means 'He behaves to him in a neighbourly manner.' The question at the end of our Lord's parable of the Good Samaritan, 'Which of these three, thinkest thou, was neighbour unto him that fell among the thieves?' forms an exception to the rule first mentioned, but is an example of it. For the conclusion to

be drawn from the parable is, that the real claim to the title of neighbour is his who acts in a neighbourly manner. So that the question does not mean, which of these three acted in a neighbourly manner to him? but which of these three had a right to be called his neighbour—neighbour to him? Then the answer naturally comes, 'He that showed mercy on him.'

"This correspondent also points out the curious difference which is made in the meaning of one and the same word in a sentence, when variously introduced by other words. Thus, if I say of one in India, 'He will return for two years,' I am rightly understood as meaning that the length of his stay at home will be two years. But if I say 'He will not return for two years,' then I do not, by the insertion of the negative, reverse the former preposition, *e. i.*, mean that the length of his stay at home will not be two years, but I imply something quite different, viz: that two years will elapse before his return. By the insertion of the 'not,' the preposition 'for' retaining its meaning of 'during,' 'for the space of,' ceases to belong to the length of time during which he will 'come' and belongs to the length of time during which he will 'not come.'

"My correspondent offers another example, which was originally given by the writer of the article on my little book in the *Edinburgh Review* for June, 1864. 'Jack was very respectful to Tom, and always took off his hat when he met him.' 'Jack was very rude to Tom, and always knocked off his hat when he met him.' You will see that 'his hat' in the former sentence is Jack's, but in the latter sentence it is Tom's. There is absolutely nothing to indicate this but the context. 'Will any one pretend,' says the reviewer, 'that either of these sentences is ambiguous in meaning, or unidiomatic in expression? Yet critics of the class now before us [*i. e.*, those who proceed on the assumption that no sentence is correct, unless the mere synthetical arrangement of the words, irrespective of their meaning, is such that they are incapable of having a double aspect] are bound to contend that Jack showed his respect by taking off Tom's hat, or else that he showed his rudeness by knocking off his own.' And this is important, as showing how utterly impossible it is for every reference of every pronoun to be unmistakably pointed out by the form of the sentence. Hearers and readers are supposed to be in possession of their common sense and their powers of discrimination; and it is to these that writers and speakers must be content to address themselves.

"How is it," asks still the same correspondent, "that 'excuse my writing more' and 'excuse my not writing more' mean the same thing?" We may answer, that the verb to 'excuse' has different senses: one being to *dispense with*, and the other to *pardon*. When a school is called over, the master may excuse (dispense with) a certain boy's attendance: or he may excuse (pardon) his non-attendance. This will be at once seen, if we put, as we properly ought, the *person* as the object of the verb 'excuse,' as in, 'I pray thee have me excused:' the sentence will then stand in the one case, 'Excuse me *from* attendance;' but in the other, 'Excuse me *for* non-attendance.'

A correspondent asks whether the expression 'very pleased' is admissible. Undoubtedly the ordinary usage before a participle is 'very much.' 'I was very much pleased.' No one would think of saying 'I was very cheated in the transaction.' But on the other hand we all say 'very tired,' 'very ailing,' 'very contented,' 'very discontented.' Where, then, is the distinction? * * *

I own I prefer 'very much pleased,' as more conformable to usage.

"A difficulty arises as to the proper number of the verb substantive, when it couples a singular nominative case to a plural one. Two correspondents have written on this matter. One cites from a newspaper, 'More curates are what we want,' and asks whether 'are' is correct. The other is a printer, and relates that on this sentence being sent for press,—'A special feature of the Reformatory Exhibition were the work-shops and work-rooms,' the 'Reader' in the office corrected 'were' to 'was,' upon which the author corrected 'was' back again to 'were.' A dispute arose in the office, some siding with the Reader, some with the author. The former were the majority; and the minority, though they thought 'were' correct, yet acknowledged that 'was' would sound better. And I believe that they were thus not only making an ingenuous confession, but giving the key to the whole question. In most cases of this kind, that which sounds right, is right; and that which sounds right is generally, in the examples before us, that the verb should take the number, be it singular or plural, of the preceding nominative case. 'More curates are what we want.' But invert the proposition, and we must say, 'What we want is, more curates.' So in the other case, 'a special feature of the exhibition was, the work-shops, and work-rooms;' but, 'the work-shops and work-rooms were a special feature of the exhibition.'

"Still, this rule does not seem to have been always followed by our best writers. In the English Bible, Prov. xiii. 8, we have, 'The ransom of a man's life are his riches;' and in Prov. xvi. 25, 'There is a way that seemeth right unto a man, but the end thereof are the ways of death.' The translator's rule seems to have been always to use the plural verb substantive when either of the nominatives was plural. We have in one and the same sentence, Prov. xvii. 6, 'Children's children are the crown of old men, and the glory of children are their fathers;' where it is plain that the occurrence of one plural, and not the order of the substantives, has ruled the number of the verb.

"A correspondent is about to dedicate a book to a royal patroness. He writes to express gratitude for 'many kindnesses;' but feeling uncomfortable as to the correctness of the expression, is afraid he shall have to write 'much kindness,' which does not so well express his meaning,—'kindness shown on many occasions.'

"It is a very easy matter to calm his apprehension, and allow him the full expression of his gratitude. Nothing is commoner than the making of abstract nouns into concrete in this manner. I trust we all remember the verse in the Lamentations of Jeremiah iii. 22, 'It is of the Lord's mercies that we are not consumed, because his compassions fail not.' In the same chapter we read of 'all their imaginations against me.' And in Ps lxxxix. 49, we have the very word in question; 'Lord, where are thy former loving kindnesses, which thou swarest unto David in thy truth?' In all these examples, the word which originally signified an attribute, is taken to indicate an instance of the exercise of that attribute. 'Loving kindnesses' are instances of loving kindness.

"A correspondent says, 'I should once have sided with your opponents as to 'the three first Gospels: but I am convinced by your arguments.' It will be remembered that I defended this expression as equally correct with 'the first three Gospels.' The 'three first' are those whose place, with reference to the rest, is first. It is only a short way of saying, the three which come first.

Hardly any good English expression gets so much wrath expended on it as this *three first*, or *three last*. It was but the other day that the present writer had a whole vial of scorn poured over him because he had used it in his edition of the Greek Testament; the reviewer being of course not aware that this is done of malice prepense, and because it is believed to be right.

"Two correspondents—one within the last few days—asks for a decision as between 'spoonsfull' and 'spoonfuls.' The same question clearly involves all similar compounds,—handful, cupful, apronful, &c.

"There can be no real doubt about the answer. The composite word 'spoonful' has an existence of its own, and must follow the laws of that commonwealth of words to which it belongs. To make its plural 'spoonsfull,' is to blot out its separate existence as a word. Besides, this form of plural does not convey the meaning intended. 'Three spoonsfull' is a different thing from 'three spoonfuls.' The former implies that three separate spoons were used; the latter expresses three measures of the size indicated.

"There seems to be great uncertainty about the spelling of the verb to shew (or show.) The following rule was given me, I forget by whom, and I have generally found it observed by careful writers. When the verb is used of outward visible things, spell it with an *o*: 'He showed me his house and his pictures.' But when the verb is used of things to be manifested to the mind, and not to the sense, spell it with an *e*: 'He shewed me the advantage of becoming his tenant.'

"A newspaper stated, in 1864, that Lord Palmerston had *attained* his eightieth year. On this a household at Beckenham fell out. The ladies maintained that the expression was equivalent to—had *completed* his eightieth year. And matter of fact was with them: for Lord Palmerston, having been born in 1784, was full eighty in 1864. But the gentlemen held that, however the fact might seem to bear out the ladies' interpretation, and however the writer may have intended to express the meaning, *attained* and *completed* cannot be the same; but the expression 'attained his eightieth year' must properly mean 'entered his eightieth year.'

"It seems to me that the gentlemen were right. A youth has attained his majority the very day he enters upon it, not the day he dies and quits it, his life being complete. A man attains a position in life the moment he is appointed to it, before he has begun any of its duties. And so a man attains his eightieth year, the first day that it can be said of him that he is in his eightieth year: not the last day that this can be said; for he has then attained his eighty-first year.

"Ought we to say, 'be kind to one another,' or 'be kind one to another?' The latter is beyond question the more correct, and is found in the English version of the scriptures in such phrases as 'Be kindly affectioned one to another in brotherly love.' But the former has become almost idiomatic, and the other would seem pedantic in conversation. The history of the inaccuracy may be thus traced. When we say 'Love one another,' 'one another' is not a compound word in the objective case after the verb, but is two words, the former in the nominative, the latter in the objective case: in Latin, 'Diligite alius alium:' one love another. But the ear has become so accustomed to the sound of 'one another' pronounced together, that we have come to regard that sound as indicating a compound word, and to treat it as such after preposition.

"The same is the case with 'each other.' 'Love each other,' is 'Love each the other;' and

so where a preposition intervenes, we ought properly to say, 'Each to the other.' But we do not, and never shall. Idiom has prevailed, even when established in a mistake, over strict propriety.

SALOME'S PRAYER.

Selected.

"Grant that these my two sons may sit, one on Thy right hand, and the other on Thy left, in Thy kingdom."

O mother! full of fondest dreams,
And did thy hopes aspire
To where before the Throne there gleams
The crystal sea of fire?
Did'st see in vision, left and right,
Thy two sons seated there,
With golden crowns, arrayed in white,
In glory none might share?

Ah! could thine eyes have seen, indeed,
The boon that thou did'st ask;
How one dear son for Christ must bleed,
And one work out his task!
Not e'en their Lord that boon might give,
But by His Father's rule;
And suffering is, for all that live,
The saints' appointed school.

He crowns the victim's brow; but, first,
Must come the fierce, hot strife;
The soul must taste earth's last and worst,
And then the perfect life:
By weary years, or sudden pain,
He ends what He began;
And only thus His children gain
The stature of the man.

Ye mothers, who for children seek
Great heritage of fame;—
God's gifts, a prophet's word to speak,
A statesman's might and name,
The wreath that binds the conqueror's brow,
The poet's tongue of fire—
Who thus, if free, would utter now
Your deepest heart-desire,

How would ye shrink in pale dismay
Could ye the future scan,
And trace the lonely age and grey,
The features worn and wan;—
Could hear the minstrel's minor sad,
And see the statesman foiled,—
The one prize never to be had,
For which alone they toiled!

Ye know not how the fire which burns
In words from poet's lips,
Upon the man's own spirit turns,
And ends in dark eclipse:
Ye know not, when for those ye love,
Ye ask the world's success,
That wealth, power, glory, never prove
Enough the heart to bless.

Far better ask Salome's prayer
For those, the heirs of light,
When thy Lord's kingdom comes, to share
The thrones to left and right:
Then with thy Father's perfect will
Be ready to comply,
Sure that His Love will lead them still
In wanderings far or nigh.

But, best of all, seek only this,
The power for service true,
To find in good their perfect bliss,
One light in varying hue:
They please Him best who make their choice
To take the lowest place;
And in His presence they rejoice,
True heirs of God's great grace.

—Christian Society.

The Mystery of Editing.—Beecher thus speaks of an editor:—"Before him passes in review all their exchange newspapers. He is to know all their contents—to mark for others the matter that requires attention. His scissors are to be alert, and clip with incessant industry all the little items that together form so large an interest in the news department. He passes in review each week every section of his country through the

newspaper lens—he looks across the ocean, and sees strange lands, and following the sun, searches all over the world for material. It were require but one moment's time for the readers take in what two hours produce. By him are read the manuscripts that swarm the office files in July. It is his frown that dooms the His hand that condenses a whole page into a line. It is his discreet sternness that resists the sentimental obituaries, and gives our young poets twig on which to sit and sing their first verse. The power behind the throne, in newspapers in higher places, is sometimes as important as the throne. Correspondents, occasional and regular, stand in awe at that silent power which holds the last chance at an article, and who sends forth in glory or humility. In short, as the book depends upon good digestion, so the health of paper depends upon the vigorous digestion which goes on by means of the editor."

For "The Friend."

It is a cause of mourning and anxious thoughtfulness to many honest-minded Friends to see within our borders, the effects of that tendency of the human mind which would substitute something outward and tangible for the purely inward and spiritual work of religion in the heart. True religion leads to an humble and watchful turning of the heart towards God, waiting in reverent silence upon Him, and, when He is pleased to qualify and command, then faithfully obeying the intimations of His will. This is the path in which those worthy elders have trod, who have gone before us to receive the crown laid up for the righteous. "I have known no other religion all my life, than the will of God," is the language, nearly so, of that eminent minister, Sarah Lyn Grubb. In this path, we too must walk, if we would availingly promote the glorious cause of truth and righteousness in the earth.

When the heart is touched by the Divine finger, and one, who was moving along in a state of comparative indifference to his eternal interests, becomes aroused to a sense of their paramount importance, it is often the case, that such awakened ones are tempted to enter into active service of a benevolent or religious nature, before they are divinely called and qualified for them; and such services are allowed to employ the time which should be spent in solemn introversion of spirit before our Father in heaven. It becomes a more pleasant thing to us, to be doing some outward work or service, than to be employed in humble waiting upon the Lord. We find "easier to smite with Peter's sword, than wait one hour in humbling prayer,"—forgetting, and not realizing the essential truth, that "without me, ye can do nothing,"—that all our labours and exertions, if uncalled for and unblesed by the Master, will in no wise promote the spread of His kingdom.

In a letter from the late Jonathan Evans, to a friend, we find the following: "As a society we have been raised up to bear a true testimony to the purity and spirituality of the kingdom of our Lord and Saviour Jesus Christ, separate from all outward ceremonies and dependences: this, as we came to prevail in its faithful witnesses, showed itself in the crucifixion of the aspiring spirit, an assumed excellence of the creature, laying low everything that would tend to exalt or puff the mind with an imaginary conceit of its own abilities and superior attainments, and to depend sincerely upon the intimations and instructions of the Holy Spirit from day to day. But ah! how is the state of things changed! Now we are to look for shining qualities, great proficiency in

nan literature, and by a different interpretation scripture passages, be made to believe, that if we have known and felt to be the language of guidance of the Holy Spirit to us, is to be considered as only of an outward meaning."

Oh! the want of more deep inward exercise, true discernment may be obtained; that the soul may indeed smell a sweet savour, and desire to abide among us.

Surely this is a time, when the language of the Spirit is solemnly impressed upon us, to labor an indubitable experience of the state of believers formerly, 'Your life is hid with Christ in God.' The prophet, speaking in the name of the Lord, says, 'I will turn to the people a true language;' this may be fitly applied to speaking or teaching under the immediate influence and blessing of the Lord's power; and not in the wisdom and art of man, with all or any of his gath-ered stuff. And indeed the true ministry, though may be with trembling lips and a stammering tongue, is made a certain instrumental means in building up the church, the body of Christ, and together honor and glory to the most High and only name. 'A dry, doctrinal ministry, however rich in words, can reach but the ear, and is only a dream at best.' "

J.

4 Whirlpool in a Rain-drop. — Among the most beautiful and interesting of all microscopic animals are the *Rotifera*. Their tiny bodies are transparent that all the internal structure can distinctly be seen, and, to all appearance, they are sporting in their drop of water as much as lazy porpoises do, tumbling about in a bay of it. Most of them are rovers; but some other members of the family attach themselves to the stem or foot of some water plant, and remain, like a barnacle, fixtures for life. They forthwith construct forming a protection for their heads, in the shape of a hill or cup, and out of this the animal can protrude its head and shoulders at pleasure. Then, as the naturalist watches it through his magic glass—for it seems little short of magic to develop such wonders in a single drop of water—behold the little *Rotifer* spreads the sails of the windmill, from which he gets his name, and such a whirlpool as he creates! A tempest in a tea pot" is nothing, compared with this maelstrom in a rain-drop. The smaller animals are whirled around and around in a manner which must create a terrible panic among the animals; but there is no resisting its might. Worst of all, there sits the giant in his den, culling out his choice bits which are brought to his very mouth by each returning wave, and enjoying himself as much as Polyphemus did his grubs.

What a wonderful contrivance for supplying food to this tiny animalcule! What but an infinite Power could create and sustain such a wonderful system? To think, too, of the countless depths in the ocean, and in all the waters of the earth, each filled to overflowing with these perfect things! Surely the microscope has revealed wonders as vast and glorious as its twin sister, the telescope. How overwhelming are the views it presents to us of the greatness and power of God!—*Late Paper.*

Faith is the substance of things hoped for, the evidence of things not seen." The Christian knows all things, more glorious in what he knows than in what he knows. In this he rests on God; in that on Christ, in whom he knows, and trusts, and lives—in whom hopes to live.—*Myline.*

For "The Friend."

Singular Watches.

The *Scientific American* contains an article on this subject taken from "All the Year Round," part of which we extract:

"Early watchmakers, patronizing the vegetable kingdom, adopted the forms of fruits and flowers. In the Bernal collection there was a Nuremberg watch in the shape of a pear, in parcel gilt silver. Another, shaped like a melon, was made by a Frenchman. It is only one inch and a quarter in diameter, and has a key in the form of a melon leaf. At the South Kensington Museum is a very small apple-shaped watch, about a century old, with a gold enamel case studded with seed pearls. One of the old watches of Nuremberg has the form of an acorn, and is provided with a small wheel-lock pistol, which is supposed to have been used as an alarm. One watch, talked about by the archaeologist, is in the shape of a tulip, with three crystal faces. Another, having the same form, but scarcely an inch in diameter, is so constructed that the leaves or petals of the flower open a little at the bottom of the watch, disclosing a small spring which, when pressed, pushes up the lid and shows the dial face.

Bernal had a watch in which the works were contained within the body of a tiny eagle; the imitation bird opened across the centre and displayed a richly engraved dial plate, while the exterior was rendered classical by the story of Jupiter and Ganymede; it might either be worn suspended from the girdle by a ring, or be rested on a table by means of three claws. Ducks have sometimes had a share of watchmakers' attention bestowed upon them. Witness a duck-shaped watch, about two and a half inches long, in the South Kensington Museum, and another in a private collection, in which the feathers of the duck are chased in silver, and the lower half, when opened, exhibits a dial-face decked with jewels.

A whole class of watches were for generations known as Nuremberg eggs. One, supposed to have belonged to James I., is of a flattish egg shape, the outer case plain, the inner elaborately engraved; the face has a calendar, and without for showing the moon's age. Another, existing in a private collection, is an egg cut out of a jacinth, with the dial-face visible through the transparent jewel—a very beautiful mode of indulging in these crotchets. In the Dorn Museum is a double-cased egg watch with two movable dials, one for showing the hours of the day in the usual fashion, and the other for the names and days of the month; there are also means for denoting the day of the week, and the position of the sun in the zodiac; and, an oddity indeed, the hands go the reverse way from those in ordinary watches, or from right to left, as if the artist's notion of time took a backward direction. In Hollar's set of four engravings of the Four Seasons, a woman is represented in the character of Summer, with an egg watch suspended from her girdle.

Some of the old watchmakers were remarkably smitten with a taste for astronomy, dealing with the heavenly bodies in a way which modern watches seldom aspire to. There is an oval silver watch, by Dupont, with indexed hands to show the hour of the day, the day of the week, the day of the month and the age of the moon, while there are other arrangements for denoting something about the constellations; and inside the cover are a sun-dial and a compass.

Jean Baptiste Duboule, of Geneva, made a large watch which denotes the four parts of the

day, the hour of the day, the day of the week, the day of the month, the sign of the zodiac, the age of the moon, the phase of the moon, and the four seasons of the year; far too complex, probably, to be really reliable as an astronomical guide, seeing that the smallest disarrangement in any little wheel would throw sun, moon and earth into awful catastrophe. More practicable was a watch made by a Polish peasant, Kuhailsky, at Warsaw, which denoted the time at different places under different longitudes—a contrivance which we have seen imitated in a modern English watch.

The most dismal of all watches must have been those shaped in the form of a skull, or death's head, intended, doubtless, as mementos of the fleetness of time and the brevity of man's existence. The most celebrated watch of this kind is the one which once belonged to Mary Queen of Scots. It was given by her to Mary Seaton, her maid of honor, and afterwards came into the possession of Sir Thomas Dick Lauder. It is of silver gilt. The forehead of the skull bears the symbols of death, the scythe and the hour-glass, placed between a palace and a cottage, to show the impartiality of the grim destroyer; at the back of the skull is Time, destroying all things, and at the top of the head are scenes of the Garden of Eden and the Crucifixion. The watch is opened by reversing the skull, placing the upper part of it in the hollow of the hand, and lifting the jaw by a hinge, this part being enriched by engraved representations of the Holy Family, angels and shepherds with their flocks. The works of the watch form the brains of the skull, and are within a silver envelope, which acts as a musically toned bell, while the dial plate serves as the palate. This very curious work of art, which was made at Blois, is too large to be carried as a pocket watch.

Some people in past times affected the wearing of watches in ways not often adopted just now. Archbishop Parker, in a will drawn up in Latin rather less than three centuries ago, said: "I give to my reverend brother, Richard Bishop of Ely, my stick of Indian cane which hath a watch in the top of it." Several other walking-stick watches are still preserved in collections of *bijouterie*; while watches in rings are still more common. One of the Electors of Saxony used to have his watch in his saddle. Cruciform watches were much coveted by pious persons, who revered the symbolism embodied in them. One such, about two centuries old, is called a *montre de abbesse*, and is supposed to have been made for the lady superior of a religious house; its surface bears numerous scriptural designs in relief. Once now and then ladies wore watches in the form of a book, the cover being pierced to show the hours on the dial.

All sorts of ingenuity were exercised in selecting the materials, forms, and arrangements of watches. They were, as is well known, brought into use as substitutes for the hour-glass, which was wont to be carried by professors, judges, and other persons who required easy means of determining the lapse of an hour or any aliquot part of an hour. When the real watch was first introduced there was no metal chain connected with the mainspring, its place being supplied by cat-gut. A watch of this kind was given by Mary Queen of Scots to an attendant on the night before her execution. Some of the watches were made of crystal, to render the beautiful mechanism of the works visible.

The attempts to produce sounds of various kinds in a watch have been numerous. The celebrated French maker, Breguet, was famous

for repeating watches of this kind; and the sovereigns of Europe were ready enough to give him two or three hundred guineas for one. Of course alarms are more simple, seeing that the mechanism is required merely to ring a bell at some definite and pre-arranged hour in advance. Charles the First kept an alarm watch at his bedside at night; the outer case enclosed two silver bells which struck the hours and quarters. M. Rongonet, a French maker, about a century ago, is credited with the construction of a musical watch, of the common pocket size, which played duets, and the works of which were so nicely adjusted that the musical portion and the time-measuring portion did not interfere with each other. This is far surpassed by a watch about the size of an egg, constructed by a Russian peasant in the time of the Empress Catharine the Second, and now preserved at the Academy of Sciences at St. Petersburg. This elaborate work is both a repeating watch and a watch that performs a chant. Inside is a representation of the tomb of Christ with Roman sentinels on guard. On pressing a spring, a stone rolls away from the tomb, the sentinels fall down, angels appear, holy women enter the sepulchre and sing the same chant which is still sung in the Russo-Greek church on Easter Eve. A story is told of some missionaries at Tengataboo, which shows that the exhibitors of talking and singing watches are apt to find their own reputation rise and fall with that of the mechanism itself. The real instrument was a cuckoo clock, but it would apply to watches as well. The natives believed that the missionaries' cuckoo clocks were inhabited by a spirit, and regarded them accordingly with reverential awe. One of them, bolder than the rest, kicked one of the clocks to pieces to have a peep at the spirit. Of course he could not put it together again; and the fame of the missionaries was damaged when it was found that they also were powerless in the matter.

One recorded watch was very big—viz; that which was made for the Irish giant, about eighty years ago; the works were very strong, and the watch, with the seal and key, weighed nearly a pound. Far more numerous, however, have been the tiny watches, marvellous on account of the amount of mechanism compressed within small spaces. At the first of our great exhibitions the Swiss exhibited a watch only three-sixteenths of an inch in diameter, inserted in the top of a pencil case; it showed hours, minutes, seconds, and the day of the month. An English specimen, the size of a three-penny piece was a giant to it. Arnold presented to George the Third an exquisite watch, of the size of a silver penny, set in a ring. It consisted of 120 separate parts, the whole of which weighed together less than six pennyweights, and so intricate were the works, that Arnold had to make tools himself before he could make the watch. The king was so delighted with the work that he sent Arnold 500 guineas. When the Czar of Russia heard of this he offered Arnold 1,000 guineas to make a similar one for him; but this the artist refused, determined that his sovereign's watch should be unique.

I tremble at the very idea of any man's mainly pursuing his perishable interests, when, perhaps, in one short moment he is gone. How inconceivably terrible and exquisite must be that man's anguish, whilst on the very brink of going he knows not whither, to think that he has given up an eternity of bliss, for the empty grasp of that which is not.

For "The Friend."

The Weeds of Egypt and of our Modern Fields.

The advocates of the progression of species, or the gradual development of new varieties of plants, by successive modifications of their organs through the influence of favourable or unfavourable associations, will find small comfort in the curious discoveries recently made by Professor Unger, of Vienna, while examining certain bricks from the Pyramid of Dashour, in Egypt. These bricks, which must have been made of the Nile mud or slime 5,000 years ago, have been found to contain many vegetable and animal remains. Through the minute researches of Professor Unger we are made acquainted, at this far-off time, with the wild and cultivated plants which were growing in the pyramid-building days; with fresh-water shells, fishes, remains of insects, and a swarm of organic bodies which, for the most part, are represented without alteration in Egypt, and several of them in the United States, at the present time.

Among the plants discovered are two sorts of grain—wheat and barley, the Abyssinian green grass, (*Eragrostis Abyssinica*), the field pea, (*Pisum arvense*), the common flax, wild radish, (*Raphanus raphanistrum*), a troublesome weed in New England and New York at this day, a chrysanthemum, (*Chrysanthemum segetum*), wart-wort, (*Euphorbia helioscopia*), known as the sun-spurge in this country, where it has been naturalized, though rather scarce in waste places east of the Alleghanies; the nettle-leaved goose foot, (*Chenopodium murale*), also introduced into America from Europe, and found, though rarely as yet, from Boston to Illinois; bearded hare's ear, (*Bupleurum aristatum*), a species of bupleurum is found in fields in New York, Pennsylvania, and Virginia, though rarely, which was also introduced from Europe. It is known as thorough-wax, an odd enough name, but whence derived we are not informed. Finally among the Egyptian plants determined by Professor Unger was the common vetch, or tare, (*Vicia sativa*), which is also a weed in our cultivated fields and waste places—an interloper from Europe, and perhaps a lineal descendant of the plants of the Nile that flourished in the corn fields fifty centuries ago.

Thus are brought to light the plants of ages past, embalmed in the bricks of the race of men whose mummies have been the wonder of the antiquary, and of the untaught curious for ages. Here, under the eye of the skilled microscopist and botanist are made almost to live again the weeds and grasses trodden into the mud of "the river of Egypt," which we had long since supposed were destroyed, undistinguishable—dead in fact—

"Dead as the bulrushes round little Moses
On the old banks of the Nile."

These old bricks, under the microscope, reveal the life of the past, as expressed in the state of the arts; for there again appear fragments of burnt pottery, of tiles, a piece of twine, spun of flax and sheep's wool, significant of the advance which civilization had made five thousand years ago. But in the examination of the old brick we find further evidence valuable to the Biblical student and the believer in revealed religion; another attestation added to the many which antiquarian research has, within a few years, brought to light to strengthen our faith in the Mosaic history. The presence of the chopped straw confirms the account of brick-making, as given by Moses and by Herodotus, and carries us back to the days when the Israelites complained that their hard task-makers refused any longer to

furnish them with straw, yet commanded they should not diminish aught from the burden of their daily task, and "the people were scattered abroad throughout all the land of Egypt gather stubble instead of straw."

The chronology of the pyramids, and of the departure of the Israelites are unsettled, though the age of the brick pyramids of Dashour is said to antedate that of Moses a thousand years, the era of Moses himself is made to stretch through so many centuries that we may not in supposing these very bricks to have been made by his people, the oppressed Hebrews, and through the cruelty of their task-masters, that they were driven forth to seek the very weeds, in the mud of straw, which we now find in the bricks above noticed.

Attended the select Meeting for Ministers and Elders, much to satisfaction. In beholding many members, which stood or ought to stand, so many pillars in the church, my soul had to rejoice, and great was my desire that each one might stand upright in their proper places; that decay or unsoundness might be found among them in an awful, approaching period, when she who may not have on the wedding garment will be pointed out, and the just sentence pronounced of being bound hand and foot and cast into outer darkness where there will be weeping, wailing, and gnashing of teeth—however dignified their stations may be as to the outward. *M. R.*

Anecdote of a Dog.—A lady walking over Lansdown, near Bath, Eng., was overtaken by a large dog which had left two men who were travelling the same road with a horse and cart, and was followed by the animal for some distance, the creature endeavoring to make her sensible of something, by looking in her face and then pointing with his nose behind. Failing in his object he next placed himself so completely in front of the lady as to prevent her proceeding any further, still looking steadfastly in her face. She became rather alarmed; but judging from the manner of the dog, who did not appear vicious, that there was something about her which engaged his attention, she examined her dress and found that her lace shawl was gone. The dog perceiving that he was at length understood, immediately turned back; the lady followed him, and he conducted her to the spot where her shawl lay, some distance back in the road. On her taking it up, and placing it on her person, the dog instantly ran off at speed after the cart, apparently much delighted. *—Late Paper.*

Bird-catching in Greenland.—While I was watching these movements with much interest my companion was intent only upon business, and warned me to lie lower, as the birds saw me, and were flying too high overhead. Having at length got myself stowed away to the satisfaction of my savage companion, the sport began. The birds were beginning again to whirl their flight close to our heads—so close, indeed, did they come that it seemed almost as if I could catch them with my cap. Presently I observed my companion preparing himself, as a flock of unusual thickness was approaching; and, in a moment up went the net; a half-dozen birds flew bang into it, and, stunned by the blow, they could not flutter out before Kalutunah had slipped the staff quickly through his hands and seized the net; with his left hand he now pressed down the birds, while with the right he drew them out one by one; and for want of a third hand, he used his teeth to crush their heads. The wings were

locked across each other, to keep them from ering away, and, with an air of triumph, the fellow looked around at me, spat the blood feathers from his mouth, and went on with sport, tossing up his net and hauling in with h rapidity, until he had caught about a hun- birds; when, my curiosity being amply satis- we returned to camp, and made a hearty out of the game which we had bagged in novel and unsportsmanlike manner. While immense stew was preparing, Kalutunah sed himself with tearing off the birds' skins consuming the raw flesh while it was yet n.—*Dr. Hayes.—The Open Polar Sea.*

For "The Friend."

ey that Beg of a Beggar will never be Rich." he most highly favored of gospel ministers out poor suppliants for help and strength at Fountain of all spiritual blessings, and can hand forth to the audience that which is a them. The same inexhaustible Fountain is to all, and from it, in our religious meet- all should endeavor to obtain fresh sup- of heavenly food, not depending on others to er for us that manna which we ought indi- ally to labor after.

any years ago, in the course of a religious in North Carolina, Mildred Ratcliff attended eting of Friends, of which she says: "Soon taking my seat in meeting, the old proverb ed, 'They that beg of a beggar will never be ' which I expressed; and I may remark, though there were some whose eyes were too outward, when the meeting first gathered, seemed after a little time to get more in- turning their attention more to the Master. I rejoiced to feel, being sensible it was the t way to meet with His blessing. Indeed ned out so. For the love of the Good Shep- and Care-taker of His flock seemed to arise and more to the praise of His own worthy ; who often is pleased when there is looking im alone, to feed His flock, both sheep and s, to the full. In this meeting, and that pectedly, my heart was much enlarged ds the dear youth in the arisings of the love rist, that there might be amongst them an submission to His cross, and a willingness ar His yoke in the bloom and prime of their so that I think we were favoured with a ening opportunity together. I felt thankful d not miss this meeting. Oh! the desire I that Friends everywhere, when they meet her to worship that God who is a spirit, t so abide in the spirit and in the truth ofessed by them, that their worship might uly spiritual in the sight of Him; who search- the hearts and trieth the reins of the chil- of men; that there might not be so much rd looking as to deprive them of that inward which is intended for them; but alas! there n among Friends an itching ear."

sentiment similar to that contained in the e extract is expressed by Richard Shack- n a letter to his son: "Clouds filled with el rain, wafted along by the Divine Spirit, ressed by the Almighty hand, and discharg- themselves on the people, is the perfection trumental help; yet, to be looking too ear- at these clouds, and watching which way ind (the Spirit) is driving them, is not the or us to profit. 'He that observeth the shall not sow, and he that regardeth clouds not reap.'"

amental Trees.—The committee on useful ornamental trees, at the late meeting of

the Illinois Horticultural Society, recommended "the Norway spruce, the Austrian pine, the balsam fir, red cedar, and arborvitæ. Each has its place in giving variety and beauty to the grounds around our prairie homes. The hemlock, where it will succeed, is almost deserving the appellation of 'Queen of Beauty' among all the trees of the lawn; its long pendant branches, hanging fold above fold as it rises from the ground high in air, charm the eye, while the delicate tint of its foliage contrasts beautifully with the richer hues of the pines and balsams. The chaste and pretty junipers are indispensable in every plantation—always up and beautifully dressed, ready to attract the eye of the passer-by. The white or American spruce has been too much neglected; when planted singly it is quite attractive, owing to the peculiar, delicate, bluish tint of its foliage; it transplants with all the certainty of the Norway spruce, and like that, will flourish in all soils and situations. Among deciduous trees the Scotch larch stands pre-eminent. The Scotch and American white birch—always good upon the prairies, rapid growers, symmetrical in form, with soft, delicate foliage—the stately elms, lindens, white and yellow willows, the whole family of maples, the white and blue ash, the honey locust, and the tulip tree, and several other well-known trees, all deserve a place in every considerable plantation."

Standing Fast in the Faith.—The older I grow the more needful I find the watch: there is no other safe dwelling place; there is no cessation of arms; the warfare is continual, and must be continually maintained, or there is no standing fast in the faith. But to such as endeavor, through watchfulness and prayer, to quit themselves like men, strength will be administered in due time, not only to stand fast in the faith, but to become strong; yea, they will be "strong in the Lord and in the power of his might." So that I very much desire that the minds of all may be clothed with the invincible armor, wherewith they will be "able to stand in the evil day, and, having done all, to stand."—*Daniel Wheeler.*

What becomes of the Gold and Silver.—In a paper read before the Polytechnic Association, Dr. Stephens stated that of our annual gold product full fifteen per cent. is melted down for manufactures; thirty-five per cent. goes to Europe; twenty-five per cent. to Cuba; fifteen per cent. to Brazil; five per cent. direct to China, Japan, and the Indies; leaving but five per cent. for circulation in this country. Of that which goes to Cuba, the West Indies, and Brazil, full fifty per cent. finds its way to Europe, where, after deducting a large per centage used in manufacturing, four-fifths of the remainder is exported to India. Here the transit of the precious metal is at an end. Here the supply, however vast, is absorbed, and never returns to the civilized world.

The Orientals consume but little, while their productions have ever been in demand among the western nations. As mere recipients, therefore, these nations have acquired the desire of accumulation and hoarding, a passion common alike to all classes among the Egyptians, Indians, Chinese and Persians. A French economist states that, in his opinion, the former alone hides \$20,000,000 of gold and silver annually, and the present emperor of Morocco is reported as so addicted to this avaricious mania that he has filled seventeen large chambers with the precious metals. The passion of princes, it is not surprising that the same spirit is shared by their subjects, and it is in this predilection that we discover the solution

of the problem as to the ultimate disposition of the precious metals. This absorption by the Eastern nations has been uninterruptedly going on since the most remote historical period. According to Pliny, \$100,000,000 in gold was, in his days, annually exported to the East. The balance of trade in favour of these nations is now given as \$80,000,000 annually.

Number of Words in Use.—We are told, on good authority, by a clergyman, that some of the laborers in his parish had not 300 words in their vocabulary. The vocabulary of the ancient sages of Egypt, at least as far as is known to us from the hieroglyphic inscriptions, amount to about 685 words. A well-educated person in England, who has been at a public school, and at the University, who reads his Bible, the *Times*, and all the books of Mudie's library, seldom uses more than about 3000 or 4000 words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions, and wait till they find the word that exactly fits their meaning, employ a larger stock; and eloquent speakers may rise to a command of 10,000. Milton's works are built up with 8000; and the Old Testament says all that it has to say with 5642 words.—*Prof. Max Muller.*

THE FRIEND.

SIXTH MONTH 22, 1867.

TO OUR SUBSCRIBERS.

We doubt not our subscribers are well aware that within the last five years there has been a great increase in the cost of almost every thing used in living, and correspondingly, of labor and manufactures. This perhaps has been as much felt in the expenditures connected with the publication of periodicals, as in any other department. Although no one connected with editing "The Friend" receives any pecuniary compensation therefor, yet never since the enormous advance in the price of paper, and the increased charge for printing, has it paid the expense of publication.

Repeatedly The Contributors have apprehended they would be obliged to follow the example of other periodicals and raise the price of subscription, in order to avoid a standing debt. But having supplied our Journal for so many years at the original charge of two dollars, we have been loth to alter it, preferring to suffer some loss, and trust to other means for preventing the accumulation of the balance against us.

The subscription price from the beginning—nearly forty years ago—has been two dollars per annum, payable in advance, as clearly set forth in the heading of the first page of every number; and had all who took or take our paper been careful to comply with those terms, it would have often saved The Contributors no little embarrassment. Many of our subscribers have been scrupulous to observe them, but many others, from want of thought, or of taking sufficient care, allow what is due from them to remain unpaid for months, and sometimes for years, by which neglect The Contributors are put to great inconvenience and loss.

We feel that the time has come when it is necessary to make some change, and anxious still to keep to our long established terms, and in the hope there may be ere long a diminution of the expense of publication, we have concluded to give our subscribers notice that hereafter unless the

subscription is paid in advance, the price for "The Friend" will be two dollars and fifty cents per annum. To those who pay in advance the price will be Two Dollars per annum as heretofore. The Agents will please take notice of this change.

We have been gratified and encouraged by the increase in our subscription list within the last two years, and by the numerous testimonials received from different quarters to the value set upon "The Friend," and the interest taken in its prosperity. We trust our friends every where will continue to show their goodwill towards it by contributing to its columns and extending its circulation.

"SOCIAL HOURS WITH FRIENDS. New York: William Wood & Co., No. 61 Walker street, 1867."

We have received a copy of a work of 300 pages with the above title. It is a collection of narratives, anecdotes, &c., collected from various sources, many of them being taken from the journals of Friends, ancient and modern. The authoress, Mary S. Wood, says in her short preface, she was induced to publish them "with the hope that they may be found entertaining and instructive to young readers, and that the perusal of striking occurrences in the lives of members of our Society will lead to their works being sought after and read."

We recognize many of the incidents, &c., related, as having appeared, at different times, in the pages of this journal. There are a very few of the articles we think had better been withheld, but the work is well calculated to interest the young, and produce good impressions on their minds. We hope it may also fulfil the hope of the authoress in leading its readers to make themselves acquainted with the literature of our religious Society.

SUMMARY OF EVENTS.

FOREIGN.—Lord Monck, Viceroy of the Dominion of Canada, sailed from England for Quebec, on the 13th inst.

A dispatch has been received in London from Constantinople, announcing that the Sultan of Turkey would leave for Paris on the 18th inst. The king of Egypt is daily expected at Paris. A firman has been issued by the government of Turkey making Egypt a separate sovereignty.

The Emperor Francis Joseph, now king of Hungary, has added to the eclat of his coronation by distributing a large sum of money among the poor, and by richly endowing various benevolent institutions of Pesth.

All the Fenian prisoners convicted of high treason, have been transferred to England and placed in prison. On the 13th inst., while a number of Fenian prisoners were being conducted from the court-house to the jail in Waterford, a fierce attack was made upon the guard with the intention of effecting a rescue. The attempt failed, all the Fenians being safely deposited in prison, when the mob dispersed.

It is reported that the negotiations for a long time pending between the cabinets of Berlin and Copenhagen with reference to Schleswig, have been concluded, but the result at which the two governments have arrived has not been made public.

Dispatches from Athens report that many volunteers have left Greece to reinforce the ranks of the insurgents in Candia.

A proposition for the simultaneous reduction of the military establishments of all the great European Powers is much discussed in Paris, and it is said that the project does not meet with an unfavorable reception in official quarters.

It is said that the French Emperor and Empress intend to visit the Emperor of Russia and King of Prussia at their respective capitals, early in the coming autumn. It is expected that the Queen of Spain will be in Paris next month. The King of Prussia and Count Bismarck, have returned to Berlin from Paris.

The Spanish government has decided to send an Envoy Extraordinary to Washington, with new orders in regard to the Chilean difficulties.

Political troubles prevail in Peru and Columbia. In the former country General Castillo heads a new revolutionary party, and has taken the field. In Columbia a number of members of Congress had been arrested, and a majority declared traitors. The President of the State of Magdalena has declared himself President of the Union, alleging that Mosquera has turned traitor.

At the latest Mexican dates, Vera Cruz and the capital still held out for Maximilian. On the 26th ult., a large force was operating against the City of Mexico.

In the House of Commons, on the night of the 17th, the Reform bill was again under discussion. That portion of the bill which provides for the redistribution of parliamentary seats was adopted by a small majority. On the same night a reform mob attacked a Tory meeting at St. James' Hall, stormed the platform and erected a flag surmounted by a liberty cap. There was much fighting and many arrests were made. Consols, 94½. U. S. 5-20's 73½. Breadstuffs firmer and prices well maintained. Middling uplands cotton 11½d. Orleans, 11½d.

A project of a law regulating public meetings in France, has been submitted to the Legislative body by the emperor's government, but it does not give satisfaction.

The Emperor of Austria has decided to make his ministry responsible to the Legislative body. He also intends to submit to the Reichsrath a law permitting trial by jury in penal cases.

The Sublime Porte has issued a firman granting to aliens the right to hold land in the Ottoman empire.

UNITED STATES.—The State Department has called the attention of the Japanese government to the ancient un-repealed edict making christianity a capital offence in Japan.

Virginia.—The Auditor gives official notice that the interest on the State debt will be paid at the treasury in Richmond on the first prox. It is estimated that there will be a large surplus in the Treasury. The auditor also states that funds have been remitted to London to pay the interest maturing there.

Captured Cotton.—Ninety-three suits have been commenced by claimants of the cotton captured by General Sherman in Savannah, and sold in the city of New York. The claims amount to about \$4,000,000 in gold, and the suits have been authorized by acts of Congress.

Rhode Island.—The population of Rhode Island since 1708 has been as follows: 1708, 7181; 1748, 32,773; 1774, 59,707; 1782, 52,347; 1790, 68,825; 1800, 69,122; 1810, 77,031; 1820, 83,059; 1830, 97,210; 1840, 108,830; 1850, 147,545; 1860, 174,620; 1865, 184,965.

The Treasury.—Last week the U. S. Treasury held the largest amount of money ever held at one time since the organization of the government, viz: \$180,000,000, of which \$102,000,000 were gold and \$78,000,000 currency.

Philadelphia.—Mortality last week, 226. Males, 133; females, 93.

Surratt's Trial.—In the case of John H. Surratt, in the Criminal Court of the District of Columbia, Judge Fisher granted the motion of the prosecution, to quash the panel of jurors. The jurors first summoned were discharged and talesmen ordered. After much difficulty and delay a jury was finally obtained on the 15th inst., and the trial began on the 17th.

The Freedmen.—General Howard, Commissioner of the Freedmen's Bureau, has received an interesting report from General Gillem, the Assistant Commissioner for Mississippi. The freedmen are mostly at work and are well treated. In the sub-district of Granada the estimated number of freedmen is 80,500, nearly all at work, and three-fourths of them having an interest in the crops to be raised. In the sub-district of Corinth, affairs are in a less favorable condition, owing partly to the failure of last year's crop. The whites appear to be discouraged, and many applications are made for assistance. The treatment of the freedmen by the whites is generally just and fair. In the other sub-districts the crops are generally reported good and the freedmen working industriously. On the whole the conduct of the whites towards the freed people has greatly improved in Mississippi.

The total amount of deposits in the Freedmen's Savings and Trust Company is \$1,713,574, and the total amount withdrawn \$1,287,718, leaving the balance due depositors at the end of the Fourth month last, \$425,856.

Miscellaneous.—The Eight Hour bill has passed the Connecticut House of Representatives by nearly an unanimous vote. By its provisions eight hours is deemed a lawful day's work, unless otherwise agreed to by the parties interested.

A survey of the Dismal Swamp Canal, in Virginia, preparatory to an enlargement in both breadth and depth, has just been completed.

Severe storms prevailed in Texas on the 2d and 3d insts. Many lives were lost and much property was destroyed.

A San Francisco dispatch says: The revenue cutter Joe Lane sailed on the 1st inst., to take possession of the name of the United States, of an island recently covered about 1500 miles northwest of this port. expeditions have been fitted out for the same purpose two of which have sailed.

Within forty years, 51,000 miles of railways have been built in the United States, costing \$1,502,594,000. England has 3851 miles in use, costing \$199,071, New York State 3025 miles, costing \$152,579, Pennsylvania, which built the first railroad in the country in 1809, 4037 miles, costing \$219,680,000.

It is reported that the revenue cutter Lincoln has been ordered to report at San Francisco, for the purpose of carrying the proper government officer to Russia, America, and formally take possession of that territory and organize the revenue system, &c.

The South.—The Mobile Evening Times announces arrival at that port of the United States ship Relief, a cargo of corn and bacon for the starving people of Alabama. White men having refused to accept a pointment to the city government of Mobile from Pope, Gen. Swayne has directed the vacancies to be filled with colored men.

The Little Rock Gazette says that in that portion of the State of Arkansas almost a total indifference prevails among the masses of the people on the subject of politics; and from all accounts, a similar apathy prevails throughout the State.

A large number of Pennsylvanians, especially from the middle counties, have been passing through Harrisburg this spring, to the valley of Virginia, for the purpose of seeking investments in real estate. These are nearly all accompanied by their families, and intend to locate permanently in the valley.

A Cabinet meeting was held on the 17th inst., relative to the removal of civil officers by the military commanders in the southern States. It is said that a general order is soon to be issued restraining such commanders in accordance with the recent opinion of the Attorney General, and restoring the civil officers heretofore removed.

On the 14th inst., a full jury of colored men was panelled at Navasota, Texas. This is the first instance of the kind which has been published.

The Union Pacific Railroad has been completed to the 365th mile post, west of Omaha, Nebraska.

The Markets, &c.—The following were the quotations on the 17th inst. *New York.*—American gold 1 U. S. sixes, 1881, 112½; ditto, 5-20, new, 109½; ditto, 10-40, 5 per cents, 100½. Superfine State flour, \$ a \$8.25. Shipping Ohio, \$10.75 a \$11.85. Baltimore common to good extra, \$9.60 a \$11.25; finer brands \$11.45 a \$15.75. No. 1 spring wheat, \$2.50; No. 2, \$ a \$2.20; California, \$2.50 a \$2.60. State rye, \$1.10 western, \$1.30 a \$1.32. State oats, 87 cts.; Ohio, 86 cts. Mixed western corn, \$1.07 a \$1.11. Middling cotton, 27 a 28 cts. *Philadelphia.*—Superfine flour a \$9; extra, family and fancy brands, \$10 a \$16. Per red wheat, \$3.25. Rye, \$1.40 a \$1.45. Yellow corn, \$1.04. Oats, 71 a 72 cts. Cloverseed, \$8 a \$8.50. Sales of cattle at the Avenue Drove yard included at 1500 head, extra selling at 18 a 19 cts., fair to good at 17 cts., and common, 10 a 14 cts. per lb. Sheep, 7 cts. per lb. gross. Hogs, \$9 a \$10 per 100 lbs. net.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent,--JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 837 Market Street, Philadelphia, or to any other Member of the Board.

DIED, in this city, Fourth month 28th, 1867, aged years, SARAH BOUSTEAD, widow of the late James Boustead, a member of the Northern District Monthly Meeting.

—, Fifth month 19th, 1867, MARY SNOWDON, aged 49 years, a member of Woodbury Monthly Meeting.

—, on the 5th of Sixth month, 1867, in the 71st year of her age, MARY MICKLE, widow of the late Geo. Mickle, a beloved and valued member and minister of Woodbury Monthly Meeting, N. J. "Blessed are they which die in the Lord from henceforth: yea, and the Spirit, that they may rest from their labors; and their works do follow them."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.